## RELIGION IN POLITICS

Seasonable Advice to Conscientious Voters.

DR. TALMAGE ON BROOKLYN ISSUES.

The Duties of Young Men Pointed Out from Pulpit and Platform.

CHRISTIANITY AND POLITICS. SERMON BY THE REV. DR. TALMAGE IN THE BROOKLYN TABERNACLE.

nal politicians having had the whole week in which to place the questions of the day before the people from a worldly point of view, the ministry on yesterday to discuss them from the gher standpoint of religion and morality. Certainly nterest, and they found little difficulty, therefore, a convincing their hearers that the sanctity of the lpit is not violated by the treatment of any subity. The Brooklyn Tabernacle was crowded to its capacity in the morning, when Dr. Talmage t told the story of Daniel's miraculous escape om death in the lion's cave, and deduced a mora Learn first, said he, that the great erime you can commit is to be successful. ad Daniel done that he should be flung to the wild m? He had got to be prime minister. The demnes could forgive anything but that. As you in to be successful you will find that every item your success has been an item of discomfiture nd despair to others. Again, my subject im ne with the value of decision of character, and shows hat men may take religion into their daily business. fow, continued Mr. Talmage, what I say upon pubatters I hope will be received in entire illence, whether you approve or disapprove of my remarks. My subject impresses me with the truth that political eminence is not inconsistent with thorough politician. He was a specimen of a Christian politician. Such was Benjamin F. Butler, eneral of the State of New York; John McLean, of Ohio, and Theodore Frelinghuysen, of faithful to God. It is to the young people

New Jersey—men faithful to the State and at the same time faithful to God. It is to the young people of the land that I look for that combination of political acumen and religious principle which are the foundation of permanent national prosperity. As they come up to deposit their first votes let them awear eternal allegiance to God's government. Because there are bad men around the bailot boxos is no reason why good men should retreat from the contest. We must carry our religion into politics.

"BLIOWED BROOKLEN!"

It is a stupendous question what is to become of the third city of the Union—dear, besutiful, beloved Brooklyn! What has been to many a worriment and a consternation has been to me a source of gratitude—that this autumn the party lines are broken up and men are to be elected according to the test of integrity and adaptation. There has never been such a political earthquake as now, hurring men from one party to another, and for the first time within my memory the lash-whip of partisanship has lost its crackle. Now let us take our religion into our city politics. I have noticed that both the men on our city tickets are gentlemen, and honce the more I deplore the base personalities which are being hurled this way and that. I have, during my life, been so much lied about that I am always in sympathy with anybody that is violently assailed. You have no more right to assail a candidate for political office than a private citizen. Why can't we be gentlemen in politics as well as gentlemen in social life? You have a right to discuss men's politics and denounce their political sentiments, but you have no more right to assail a candidate for political office than a private citizen. Why can't we be gentlemen in bolitics as well as gentlemen in social life? You have a right to discuss men's politics and denounce their political sentiments, but you have no right to assail their private character, as is being done most basely in some quarters of this city and in New York. It is conspicuously so in one of the Sena sking, in any contest, what candidate I will vote for. It is always for the man who is most badgered, most abused, most spit upon and most howled at You have no right, for political purposes, to assail s

You have no right, for political purposes, to assail a man's moral character.

QUESTIONS OF VAST IMPORTANCE.

There are questions of vast importance to be settled in these autumnal elections. Among the important offices to be filled are the Mayoralty and the office of Registrar. The Mayor of the city of Brooklyn, ruling over four or five hundred thousand people, has a vaster responsibility than many of the ancient kings. There have been nations with fewer inhabitants than our city. It ought to be a matter of prayer to God that the office of Mayor should be filled by the right kind of man. Then the office of Brooklyn, which, perhaps, contain the only evidence of your title to your own houses.

The taxation of Brooklyn has been a monstrosity vast numbers of our population have either gone out of the city or been compelled to sell their homesteads, because they could not keep them on account of the grievons taxation to which our city has been subjected. I suppose every man has an ambition some time during his life to own his own home. Multitudes of people have been struggling the wown that point. You may be quite certain of the

ambition some time during his life to own his own home. Multitudes of people have been struggling toward that point. You may be quite certain of the morals of a city where there are a great many people who own their own homes. They talk a great deal of rich and poor, but there is one class who have suffered more from grievous taxation in Brooklyn than any other. It is the middle classes that have been ground into the dust by the enormous taxation. As between the two candidates for the Mayoralty—I believe them both to be honorable men—you must choose. But as intelligent Christian men we must be grateful to God that during the past two years there has been a great part of the burden of taxation lifted from our overtaxed population.

RELIGION, NOT SECTABIANISM.

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When I say we must take our religion into politics I make a marked distinction between religion and sectarianism. That nation is on the way to dissolution which makes the sectarian question the question of political qualification. There is an effort being made in all our States to-day to make the Protestant and the Catholic test the political test. Go on in that direction if you want to reach the French guillotine! Go on in that direction if you want to see the blood flowing up to the bits of the horses' brides! One of the officers to be voted for next Tuesday is a Catholic, and while I believe his qualifications for the officer are universally admitted, it is said that he is to be persecuted for his religious sentiments. Let us beware how we apply any sectariant or Roman Catholic has no business at the ballot box. (Applause.) God has given this country to this people. Our fathers fought for the establishment of this one idea—the right of man to worship God weording to his own conscience, and I pray God that that principle may remain involate forever, and may God help us to do our whole duty, that next Tuesday we shall act an unselfish, an intelligent, a patriotic part. (Applause.)

THE DUTY OF YOUNG MEN TO THE STATE-

SERMON BY REV WILLIAM F. HATFIELD. The Rev. Dr. William F. Hatfield preached in the rvening, in the Washington Square Methodist Church, on the political duties of young men. He took his text from I. John ii., 14-"I have written anto you, young men, because ye are strong;" also from Matthew xxii., 21—"Render therefore unto Cæsar the things which are Cæsar's." The reverend gentleman remarked that the time has arrived in the history of this country when young men take an active part in its political affairs. They are coming more and more to be recognized as an important factor in an election. They are at the primary meetings, where they ought to be and where now and men of riper yars ought to be and where now as a men of riper yars ought to be, and those where are an election that it is to their advantage to secure their influence, that it is to their advantage to secure their influence. These things teach that young men are having a controlling power in the State, and that this power speak to you is regard to your disty of the same city and Commonwealth of New York. From time immenorsal there has been some kind of civing commonwealth of New York. From time immenorsal there has been some kind of civing commonwealth of New York. From time immenorsal there has been some kind of civing commonwealth of New York. From time immenorsal there has been some kind of civing commonwealth of New York. From time immenorsal there has been some kind of civing commonwealth of New York. From time immenorsal there has been some kind of civing commonwealth of New York. From time immenorsal there has been some kind of civing commonwealth of New York. From time immenorsal there has been some kind of civing commonwealth of New York. From time immenorsal there has been some kind of civing common the commonwealth of the manufacture of the same of the country, where the common that the proposition of the work of the country, where the country is the common that the proposition of the work of the country, where the country is the common that the proposition of the work of the country, where the country where the country where the country of the country, where the country where recognized as an important factor in an election. They are at the primary meetings, where they ought

moral education in regard to this duty, and said that not until the people are educated to understand the sacredness and the importance of this right will they use the power given then for the best interests of the State. If this duty be so important what shall we say of those who refuse to perform it under the plea that they do not wish to meddle with pol-tices, or that others will attend to it who are more competent and have more time. That man who is

If we would preserve our liberties, our institu-tions, our Bible, our Sabbath, our churches, our city and our country from those evils that now threaten their overthrow we must be more vigilant

HOW TO VOTE-SERMON BY THE REV. DR. J.

Rev. Dr. Pullman, of the Church of Our Saviour, gave his congregation some instructions as to how they should fulfil their duties as citizens tomorrow, and as to what Christianity demands of them in their exercise of the great privilege of voting. He took his text from St. Matthew, xxii., 21 and 22—"Render under Cæsar the things that are Cæsar's, and unto God the things that are God's.' It is commonly believed that religion should not meddle with politics. Now religion cannot help meddling with whatever concerns human welfare. True, it should not concern itself about transient issues, nor should it degrade itself by being subservient to faction. The amospheric laws have nothing to do directly with architecture, by being subservient to faction. The amospheric laws have nothing to do directly with architecture, yet climatic influences must be consulted in the proper choice. In the proper choice of building materials. In the same manner the eternal principles of right and justice are involved in the exercise of the ballot, and religion must take cognizance of all matters of human interest. Christianity is not involved in fleeting issues, but only points to indestructible landmarks as guides to the voter. In another day we will be called upon to exercise our duties as citizons. Certain broad principles of right and wrong are to be decided upon. I do not propose, said the speaker, to make the pulpit an engine for party spirit. I shall conceal my own political preferences; but yet Christianity has something to say on the subject. The first Christian election we find described in Acts 1., when the Disciples met to choose a successor to Judas Iscarlot. They deposited their bailots protity much as will be done in this city on Tuesday noxt. But before they voted they did something which would now be regarded with amazement at an election. They prayed to God tenighten them and to direct them to make a wise choice. Fancy the polls being opened in New York on Tuesday with prayer. And yet we need divine light in our choice of good men to represent us.

It is a fallacy to suppose that the voice of the people is always the voice of God. It was not the voice of God when the multitude cried out, "Crucify Him!" Neither was it when Alexander, the silversmith, cried out, "Great is the Diana of the Ephesians." It is not the voice of God when some pothouse candidate is elected as the most available. In every popular election the best test to apply to the candidate is character. There are three principles which may sway our minds at the polis. Personal interest is one, party opinion another and conscience the third and best. Our elections can only be beneficial when we vote from a high moral standpoint. On the manner in which our elections a

TER OF INDIFFERENCE-LECTURE BY PRO-FESSOR ADLER.

Professor Felix Adler loctured vesterday at Chickering Hall, on the subject-"Politics." He said:-To no one who is interested in the moral welfare of his kind can the course of political events be matter are involved in the discussions of the hour, and more especially when great moral princi-ples are in danger, is it the duty of the teacher of morality to speak his mind. The first great danger that menaces our great institutions lies in the very richness of the country. Ability is so highly rewarded that it-is apt to be absorbed in private channels to the detriment of the public service. The number of incompetent persons in office is proverbial. If men of ability none the less enter vice. The number of incompetent persons in office is proverbial. If men of ability none the less eater the public service the motives which may induce them to do so are threefold. The first motive is patriotism, the second avarice, the third ambition. Of the first in its purity there are only rare examples. There is a larger class who, though not moved by patriotism, would not willingly do anything against patriotism, who, though primarily impelled by self-interest, would not willingly and the public interest. It is to the presence of these that the sounder tendency in American politics is on the whole due. It should be remembered that only from certain occupations are office-holders largely drawn—those occupations, namely, which will bear interruption. There are very few occupations which would not be seriously injured by a suspension of activity during a long tenure of office. Accordingly, we find that in the British House of Commons about two-thirds of the members are gentlemen of leisure, attorneys and barristers and military officers. In our Congress, on looking over the biography of every member, I find that over two-thirds are lawyers, and that there are one hundred military persons. The great dangers which follow from the over representation of one class ought to attract attention. Avarice is the second motive which induces men of ability to seek office. But more dangerous than this is ambition. Bribery and corruption are coarse crimes, but the arts of the scheming politician are, if possible, more dangerous to the Commonwealth. The longer any one remains in office the more difficult does it become for him to return to his previous vocation without serious loss. Also the taste of power is sweet. Thus the office-holder is one who not only holds office, but one who from the very circumstances of his case must hold fast to office. To do so the party must be maintained in power. Hence the exaggerated importance attached to party organization. It is inconceivable that over men of intelligence should suffer t the public service the motives which may induce

Testament there was presented to us a memorial era even more striking, and unspeakably higher, for He who came down from heaven brought im-mortality to life. There was no evidence that in any single era of His life there was any epistolary record. The carliest gospel was not written until Christ had passed many years away from the world; the last gospel was sixty years after the crucifixion, so that this gospel, which is the chi.d of memory, and which was not written

is the child of memory, and which was not written unt'l three score years after Christ's death, records all that is known of the hundreds of thousands of men that were delighted with the wisdom of the life of the Saviour. The parables and miracles of Christ and all that worked liself out to the eye and to the imagination was principally remembrance, because those things were in the nature of pictures and instruct the imagination; but Christ was not a mere maker of fables, sitting down and making pictures, and then delivering them one after the other, like a string of pearls, and yet one would suppose so on reading some of the chanters of Matthew's gospel. In many of the parables there was evidently much that was said that is not given in the gospel.

But in that which had been given it was clear that far more truth had been developed than the world had accepted or acted upon. That there had been incorporated into life during these 2,009 years a large degree of elevated human nature. He was far irom saying that Christianity was a failure, although it had not been so great a success as many men would think. Men had learned to live together better than they did in the old days. There were, however, two things to learn—how to live with one's self and how to live with others. But nothing has substantially changed human nature. He were, however, two things to learn—how to live with one's self and how to live with others. But nothing has substantially changed human nature. That remains about the same. Look at all Africa, all Asis, all Europe, and all America, and no man can contend that the world has come under the love of disintercatedness, or self-sacrifice and benevolence. Yet the teachings of Christ, if they mean anything, are fully the power of self-sacrifice and sympathy. Religion itself has been very little distinguished from politics and civil organization, with the exception that the kingdom of Heaven was like mustard seed indicated and anticipated Darwin, Hunley and others. He was the first toacher of evolut

FIFTH AVENUE BAPTIST CHURCH. CRAVING LOST BLESSINGS -SERMON BY REV.

Rev. Dr. Armitage preached on the subject of "Craving Lost Bleasings," taking his text from II. Samuel, xxiii., 15—"Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!" A lawyer of distinction in this is by the gate: A lawyer or distance of a disease which cut off all nourishment, when he craved, above all things, a certain kind of fruit, prepared as his mother gave it to him when a boy. Here was a yearning for the dead mother rather than the well remembered fruit which childhood took from her

there bearing home the Jar and the pitcher for the household supply. Girlish chat and boyish play begulied fatigue there. The moist lip whispered soft words and the bright eye threw softer glances. But wonderful changes overtook this comely son of Jesse. He was exalted from the sheeptold to the throne, and royalty brought with it stern care and contests in the field. At this time he was intremeded in the rocky fastnesses against the Philistines. His circumstances were trying; his troops were wild; weary days passed over his head and he became heartsick. Then no dreamed of his father's house; of his gleetul boyhood in Bethlehem; the bliss of his childhood came back and he wished that he was a child again: the old pastures of Bethlehem spread thomselves before him; he heard the songs of the birds again in the fields where Ruth gleaned among the wheat sheaves; all at once the picture of the old well passed before him and he cried, "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!"

David locked up in that stronghold pictures every one of us when overtaken by bitter experiences. When we look away on the weary steps which stretch between us and happier days we feel a passionate earnestness calling us back to their innocence and love, and the further off is the dream the more enchanting is the thought that one more draught from the well-remembered well would put new life into us forever. As the Bethlehem well is deep, asked Dr. Armitage, can we not draw from it a cup of living water for craving souls this morning? Did not David utter a sort of prophetic heart sigh for every true child of God that a fountain in the heart might renow the joy of his first love for Christ and make him young again in all that is pure and strong, renewing him afresh in spiritual life? What is more common than to lose our first glad vigor, so that we come to feel old and heavy in our Christian life? In sentiment, conviction and principle we are still disciples of Christ; but many list the long day

AN APPEAL FOR THE CIRCULATION OF THE

RIBLE-SERMON BY REV. DR. JOHN HALL. "The words of my text," said the Rev. Dr. John Hall, "are practically of the nature of an oath. It is enough to say that they were not spoken lightly, and the meaning, as I shall speak of it, does not depend on the context." He had chosen a part of the second verse of the second chapter of Second Kings, "As the Lord liveth and as the soul liveth," which "As the Lord liveth and as the soul liveth," which words, he said, were spoken by the prophet Elishs to the prophet Elish in the same sense as simple-minded people often say "As sure as you live," or "as sure as you are there." The two phrases of the text are frequently used in Scripture, but are here brought together, and constitute an asseveration of great solemnity. The occasion of the scripture is the service of the scripture is the service of the scripture is the service of the scripture. mon was the annual collection for the New York City Bible Society, and the preacher said he would reply to the question often raised as to why the Bible should be circulated. This question was often asked by thoughtful persons, especially by those who doubt the validity and authenticity of the Bible, and he had chosen the text in order to say something

works. There must be a God because of the goodness and power shown in His works.

About the year 1816 it was thought that sportaneous generation had been demonstrated, and science was supposed by many to prove that there could be creation without a creator, but it was afterward shown that without the knowledge of the experimenter life germs had been introduced into the solution which was supposed to produce such germs. The idea of spontaneous generation was then abandoned, and it stands now, according to science itself, that if there was a creation there must have been a creator. There is also in every man a consciousness of life.

These truths, he continued, may seem simple and obvious to many of you. If they do I congratulate you, but I ask you to remember that there are some to whom they do not seem so. It is the great infelicity of certain so-called scientists—men who deem themselves in the van of modern thought, and who confidently assume to lead otners—that their ideas are promulgated in vague language that has an impressive sound which gives apparent importance to the ideas.

Some first rate scientists, as Tyndall and Huxley,

to the ideas.

Some first rate scientists, as Tyndall and Huxley, say they do not disclaim religion. I wish they could persuade some second rate scientists of the correctness of their position. I wish they could take back the results that have been seen in the life of many a young man who has been led into carelessness of life and forgetfulness of conscience by their teachings. Science, he continued, has done much. It has enabled us to understand the text more readily, but it is not shead of religion. It only comes along the same path. He then spoke of the scientific objections to a belief in miracles, and said that the Bible taught that there was a fixed law governing the universe, and that miracles were infrequent violations of that order for reasons sufficient in God's mind. He remembered when the doctrine of the vicarious stonement was one of the principal objections urged against the Bible, but claimed that science now streagthened that doctrine by showing the enormous quilf fixed between the maker and the breaker of the law. So I believe, he concluded, that on every ground there is good reason to trust the Bible. Circulate it as far as you can. It is supernatural and divine and centres on the life of Christ, showing how the human soul can come into friendly contact with Jehovah. They will meet together, God and the soul, on the great judgment day. See to it that you so reason, so pray, so live that you will be fit to meet and live together with Jehovah through everlasting ages.

CENTRAL M. E. CHURCH.

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FULFILMENT OF THE PROPHECIES - SERMON BY Bishop Simpson took his text for his sermon at the Central Methodist Episcopal Church from II. s unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."
Peter, said the Bishop, was solicitous for the welfare Peter, said the Bishop, was solicitous for he would be of his people and addressed them as a loving father would his children. In the manifestation of God to his people it is strange indeed how these manifestations have been regarded and how small the impression they make on the hearts of men. The people saw the burning bush out of which God spike to Moses, heard the thunders of His voice, yet scarcely had the tones of God's voice ceased ere they betook themselves to the valley and made a golden calf to adore it. When Christ Himself was on the earth the people saw Him perform His wonderful mirzcles, and yet they fied from Hin. What wonder, thon, asked the Bishop, that Peter sought to impress upon the minds of his people the necessity of taking heed to the prophecy until the day daw; and the day star arise in their hearts? God's promises can never fail. God said to the serpent, after the fail of our first parents:—"I will put enmity between the and the woman and between thy seed and her seed; it shall bruise thy head and promise have been fulfilled after the lapse of 4,000 years and the realization of them in this person of our Lord Jesus Christ, who suffered and died for all. The Jews, once the chosen people of God, are a ascattered people on the face of the carth. They are among every people in all nations; they are engaged in commerce, are the financiers and bankers of the

Rev. C. C. Goss commenced at night a series of the new Masonic Hall, northeast corner of Eighth avenue and Twenty-fifth street. The numbe of his hearers was not over one hu dered, but all seemed to be in perfect accord with the preacher and fully coincided with his views on the subject of reward and punishment in the world to come. He quoted from the Scriptures largely in the course of nis remarks to prove that there were both a heit and a heaven in the next world, and animadverted strongly on all those who did not believe in a place of future punishment. He said that no man can escape the consequences of sin, and any argument to the contrary is a mockery of the Creator, for God himself has said that the weicked shall not go unpunished. There is also a hell on this earth, for the vicious man bears it in his countenance, and no man of any spiritual discernment but can distinguish the marks of that internal hell on the countenances of those who defy the laws of God. evenue and Twenty-fifth street. The number

THE COMMUNION OF THE SAINTS-SERMON BY Cardinal McCloskey assisted at the solemn high mass at the Cathedral. The celebrant was Rev. Father Lavelle; the deacon, Rev. Father McQuirk; the sub-deacon, Rev. Father Donovan; master of was Kalliwoda's Mass in A major, solo and chorus, with an "Ave Maria" by Bassini as an offertory piece. Before the sermon Vicar General Quinn again notified the congregation that on next Sunday the collections taken at all the masses and at vespers would be in aid of the Pope. The sermon was preached by Bishop Lynch, of Charleston, S.C., the text being from the seventh chapter of the Apocalypse. Our holy religion, said the preacher, bears testimony in many ways of its divine origin. Such a test we find ailke in the doctrines taught and in the commands corresponding therewith given to man. The same God who gave to man His nature gave to him the means by which his weakened will could be atrengthened and his rebellious spirit conquered. These means are found in divine revelation. It is natural that to suffering man there should come a clearer, more distinct and definite sense of what is true and what is obligatory. The preacher then went on to speak of the dectrine of the communion of saints. Yesterday, he said, we had our eyes lifted up toward heaven to behold the saints gathered around the throne of God, blessed and beatified and entranced. We beheld them enjoying the fruits of their victory over sin and death. And they are our brothers—cuildren of the same Adam, of the same human nature, called on in lifetime to fight the same fight—brothers in Christ, ransomed by the same preclous blood, holding one faith, receiving the same sacrements. Christ has so established it that they pray for us and that we ask them to pray. Faith has gone into vision, hope into possession; but charity abideth, and we ask their prayers and they give them. The preacher then spoke of another scene, that commemorated on All Souls' Day, when the poor suffering souls not yet made perfectly stainless and undergoing punishment crave our prayers. He then spoke of the bistoric truth that from the earliest Christian times prayers were said for the relief of the dead whose souls were not yet fully purified from the stains of minor offences. was Kalliwoda's Mass in A major, solo and chorus, with an "Ave Maria" by Bassini as an offertory

As All Souls' Day fell on yesterday the prayers and other exercises usually celebrated in the Cathohe churches are transferred to this day. In the Passionist Church of West Hoboken, N. J., not only this day but all the days of the octave are devoted to prayers and devotions for the benefit of the souls in

ALL SOULS' DAY.

prayers and devotions for the benefit of the souls in purgatory. On this morning, at half-past five o'clock, the office for the dead will be sung by all the members of the Order, and at half-past eight o'clock a solemn high mass of requiem will be sung each morning at the same hour, as tollows:—On Tuesday for benefactors of the Order, on Wednesday for deceased members of the Order, on Thursday for the deceased members of the Order, on Thursday for the deceased parents of members of the Order, on Priday and Saturday for deceased members of St. Michael's Society. Yesterday, at the parochial or high mass, Father Ildeionse celebrant, Father James Ryan preached from the text of Maccabeus, "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins," fortifying the Catholic doctrine on prayers for the dead by numerous quotations from the early fathors of the Church. The office of the dead was sung in the atternoon by the whole community.

PREACHING AGAINST THE JEWS. The so-called Judenhetze is, says a correspondent of the London Echo, one of the most noticeable social phenomena of the new German Empire. At a table d'hôte a German will occasionally ask the waiter to remove his seat, on the sole ground that he has discovered his neighbor to be a Jew. During the tourist season of the present year the Rigi-Kaltbad Hotel, which was formerly one of the prin-Kaltbad Hotel, which was formerly one of the prin-cipal resorts of Germans of high social standing, has been entirely forsaken by them, on account of the number of rich Jews and high-dressed Jewesses who have selected it as their place of tryst and sojourn. The tamous Berlin Court preacher, Dr. Stecker, a pillar of old Lutheran orthodoxy, a mem-ber of the newly elected Prussian Landtag and the enthusiastic founder of the Christian Social-Demo cratic Societies, has been attacking the Jews, or, to

speak more precisely, German Judaism, in his flery orations. Dr. Stöcker is quite a Spurgeon in his way, and attracts thousands of Berliners to his lectures evening after evening. He usually commences his socio-politico-religious addresses with the remark that his religion as a Christian forbids him to hate any one, but he soon lets fly, in words of thunder, at his opponents, and the present object of his antinathy appears to be the Semitic race. Whatever they call themselves—liboral or conservative, German or Pole—in Hofprediger Stöcker's opinion they all hang secretly together and are best upon getting the world for their own. Mr. Edward Hime should send an emissary to the Hofprediger's meetings. The Frankfurter Zeitung states that some eminnent persons in Court circles have made indignant reports to the Emperor upon Stöcker's icctures and upon the effect which they are producing among certain classes of his hearers. Hence it is by no means unlikely that the fiery orator may be deposed from his present ecclesiastical dignity. Anti-Jewish caricatures, and the pamphlets of Wilhelm Marr and others, have a large sale, and both Christian and Hebrew scribes are making a profit out of this curious form of civil war. Berlin has long prided itself upon its tolerance; but a correspondent assures us that Stöcker's exciting loctures have raised a positive hatred to the Jews among the Berlin proletariate. "In spite of the expulsion of the social democrate," he add, "we live in a political, social and moral whirlpool which reminds me again and again of the state of things prior to the explosion of 1848."

THE POPE'S REPLY TO THE ADDRESSES OF THE BISHOPS-PUBLICATION OF THE WORKS OF THE ANGELIC DOCTOR.

[From the Freeman's Journal, Oct. 22.] The reply of His Holiness the Pope to the numer-us addresses presented to him by the hierarchies of several countries has been published. It is marked by the lofty tone and profound vein of philosophy which characterize all the writings of the Holy Father, and, although the careful avoidance of all worldly topics will lessen the interest which it will evoke in secular circles, it will in the religious world be perused with the deepest attention. The Pope refers to his recent Encyclical, in which he demonstrated that the war now waged against the Church and against civil seciety could alone be encountered by means of studies of the Christian philosophy formulated and brought to light by the Fathers of the Church, and collected together by St. Thomas Aquinas, the Angelic Doctor, the master of scholars. The Pope now announces that everywhere his letters have been received with a complete deference and a rare unanimity of assent, and that this is vouched for especially by the letters from the Bishops of Italy, Spain, France and Ireland. In order to revive the doctrine of St. Thomas in all Catholic schools, and especially in Rome, the centre of unity, the Pope has taken steps that in the Roman Seminary, the Gregorian Lyceum, the Urbanian College and the other schools under his authority the philosophic sciences shall be simply, clearly and fully taught and cultivated according to the spirit and principles of the great Doctor. He now expresses a strong wish that the professors should give all care to expounding the volumes of St. Thomas, and that the lovers of scholastic philosophy should, by forming societies and holding conferences, work with all their might in its favor. His Holiness, who intends to found at Rome an academy under the name of St. Thomas Aquinas, which will apply its energy and zeal to expound and interpret the saint's works, to explain his doctrines, to compare them with those of other philosophers, to demonstrate the strength and justice of his phrase, to propagate his salutary doctr ne and to refute the crors which have been multiplied by recent discoveries. The Pope prays the bishops to take this design into their consideration and to communicate with him on the subject. The letter of His Holiness concludes with an announcement which will rejoice scholars as well as religious. He decre will evoke in secular circles, it will in the religious as well as religious. He decrees that all the works of St. Thomas shall be published in their entirety, a most necessary work, as the grand edition published under the auspices of Pius V. is now exceedingly rare. All the other editions are, His Holiness says, deficient in that they do not contain all the writings of St. Thomas or are wanting in the commentaries of his best commentators and interpreters or were prepared with a lack of care. His Holiness has decreed the publication of a new edition containing all the writings of St. Thomas, corrected by the aid of recently discovered manuscripts and accompanied by the works of his most illustrious interpreters, such as Thomas de Vio and Cardinals Cajesan and Ferrari. We are confident that from the bishops of Christendom Pope Leo XIII. will receive every aid in his grand effort to restore to its old piace of glory in the schools the writings of the great saint and scholar, on whom the highest titles of honor have been so justly lavished, and who has well been styled the "Universal," the "Angelic Doctor," the "Second Augustine" and the "Father of Moral Philosophy." In all the churches the letter of the Holy Father will be read with the deepest interest.

JUDGE LYNCH VIOLENCE.

[From the Chicago Tribune, Oct. 30.1 KEOKUR, Iowa, Oct. 29, 1879. The case of Bill Young, whose trial for the murder of Lewis Spencer and his four children, near Lursy Clark county, Mo., in 1877, which closed at Kahoka on Saturday last, and resulted in a verdict of not There was strong circumstantial evidence against Young, but the prosecution was greatly weakened by the flasco of detective Lane in attempting to acby the flasco of detective Lane in attempting to account for the bloody overalls. Although acquitted,
a majority of the people of Clark county were convinced of his guilt, and, however much they may
deprecate lynch law, it is safe to say that the public
at large who had read the evidence shared this
opinion. It was not known or even suspected outside of Clark county, however, that any move would
be made to execute summary punishment.
On Sunday afternoon Young was married at Kahoka to Miss Lydia Bray, of Ohio, to whom he was
sungaged before his arrest, and who has been in this

copinion. It was not known or even suspected outside of Clark county, thou any move would be provided to Clark county, the count of the county of the county

THE HOBOKEN EXPLOSION.

A special train on the Delaware, Lackawanna and Western Bailroad left Hoboken yesterday with a large number of railroad men on board to attend the funeral number of railroad men on board to attend the funeral of William Schwicke, engineer, and Samuel Hough, fireman, of the locomotive Lehigh, which was blown up in the railroad yard at Hoboken on last Tuesday night. At each station along the road large delegations of railroad employés boarded the train. At Summit the casket containing Schwicke's romains was received, and the train then continued on to Hackettstown, where both men were buried. Ar inquest in the case will be held on next Thursday. FINE ARTS.

NOTES FROM THE STUDIOS

M. F. H. De Haas has just finished, on a large can yes, a moonlight effect with a full rigged ship pass a headland and about to enter a port. Shads head on to us with all sail set. A fisher craft rowers are resting on their oars, while one stands at reaches them. There are other sail in the dista It will appear this week at the fall opening of the American Art Gallery, so we defer criticism. Mr. De Haas has about finished the picture of wreckers at

bis studio permanently for the season, has been, as usual, very industrious during the summer, having made large numbers of oil and water color studies

made large numbers of oil and water color studies as well as of his exquisite pencil drawings. His work was done chiefly in the vicinity of Washington, conn. Several studies of brilliant autumnsi foliage are from Westchester county.

Sandford R. Gifford has returned from his trip to Mount Katshdin, Maine. He is painting a good sized view from the Aeropolis, looking over the plain of Attila and the sea of Ægina to the mountains of Argolis and the distant white caps of Parnassus. Part of the castern side of the Parthenon is seen to the left, while on the right is a bit of the graceful Erectheum, and the picturesque romains of the old

ture.

J. G. Brown is painting on a large canvas a picture to be called "Noon On the Docks," which he expects to be his most important work. A number of 'longshoremen are seated on and standing by cotton bales and hogsheads about the principal group of their fellows in the foreground, one of whom is telling a story or giving his dieas about some grievance. There will be some fifteen or twenty figures. The excellent types which the artist has chosen for his principal group show what rich material there is about us for figure painters if they will only look for it.

his principal group show what rich material there is about us for figure painters if they will only look for it.

J. W. Casilear has about finished a large view of the Catekills at sunset, looking over Kauterskill Creek.

A. F. Bunner has started for the Artists' Fund Exhibition of this year a couple of pictures of Adirondack scenes. One will be a fisherman's camp on Upper Ausable Lake, with pines and sugar maple: about it and a boat at the rocks below. On the second canyas, an oblong one, will be a scene on a trout brook, with a fisherman whipping the stream.

Stanley G. Middleton is engaged on a view of the building of the old Brooklyn Bank, which is shortly to be torn down to make way for the great bridge, one of whose towers is seen behind. He has finished a scene on Mirror Lake, Franconia, in which an eagle is swooping down on a covey of wild dreks, who are flying affighted from off the fore-water.

Joseph Lyman, Jr., has on an easel a rich red sunset view on a creek, on the Jersey meadows.

When an artist, who desires to produce a stained glass window, has the material made under his own cutting and leading, he is enabled to reach, as nearly as possible, his idea of the color effect to be produced nal linear design. It is John Lafarge, one of our ough artistic refinement and consummate taste, who has been the pioneer here, in this method of place on private view to-day, at his studio, the first window which he and his men have produced. Though the artist will agree with us that his work may leave a little to be desired, in a few minor points, we can say, that, as a whole, it is a thoroughly artistic success. The window measures four by nine feet, and is for the country residence of Mrs. Bichard Derby, on Long Island, where it will be placed on a staircase landing where it can be seen from the drawingroom. The design is of an early type of northern Italian renaissance. It may be styled a frontisplece or ornamental window, with pilasters at either side, a base, and an entablature with an ornamented tympanum. The latter is surmounted by arabesque finials and accompanied by pilastered arabesques. Within the fictitious window is hung a supposed Persian portiere, with a jewelled border and a fringe which cuts against a blue sky at the sill. The base will bear an inscription recording the date of a marriage. The ground is of a white opalescent glass, which is very effective, giving gorgeous hues. This is the first application of a new material to windows. The design is in color upon this, and made almost entirely by the leading, the whole being rather a mosaic tian a painted window. The color scheme is rich, effective and very harmonious, the blues and greens being especially fina.

PHILADELPHIA SOCIETY OF ARTISTS. The first annual exhibition of the Philadelphi Society of Artists opened at the Pennsylvania Academy of Fine Arts on Saturday evening. Hyneman's "Desdemons," which was in the Salon of this year: James Hart's "On the Hillside," M. F. H. this year; James Hart's "On the Hillside," M. F. H.
De Haas' "Twilight Off the Coast," Kruseman Van
Eiten's "New Milford, Conn.;" A. F. Bellow's "The
Parsonage," W. E. Norton's "Commercial Docks,
Loudon;" James B. Swords' "Quail Shooting," "Rail Shooting" and "Mark Left;" P.
L. Senat's "After the Shower, Treforwith
Sands," and "After the Equinox, Annasquam;" John
J. Enneking's "Cloudy Day, October;" George
Wright's "In Mid-Ocean," A. F. Bunner's "Fisherman's Cottage in the Tyrol," and Samuel Colman's
"Market Day in Brittany."

The three steel plates in the Art Journal (D. Apple ton & Co.) for November, are Carl Schloesser's "Priestly Admonition," engraved by Lowenstam; an unconventional, cleverly told little story, "The Bird Trap," designed and etched by Konrad Grob and H. Balding's excellent reproduction of F. Barzsghi's charming little statue, "Blind Man's Buff."

The number opens with an illustrated paper by James Dafforne on John Wright Oakes, A. R. A. Under the head of "Hogarth and Landseer," the former is written about as a painter of animals. The former is written about as a painter of animals. The series, "The Land of Egypt," excellently illustrated by George L. Seymour, is continued. A large head of "A Cairene Merchant" is effective and well cut. There are more of J. Appleton Brown's pleasing drawings with the seventh instalment of "Landscape in American Pootry." Percy Fitzgerald has an intelligently considered first part of an essay entitled "The Philosophy of a Statue." John Moran commences what promises to be an interesting series of articles on "Studio Life in New York." The arthome, written about and illustrated in this first article, is that of William M. Chase, which offers material for description which the writer has well availed himself of. There are obtuaries of William Morris Hunt and William Henry Powell, between which are sandwiched some of Lucy H. Hooper's are notes from Paris.

NOTES AND NEWS.

NOTES AND NEWS. On to-morrow evening, the Art Students' League will hold its first monthly art reception of the see

The Union League Club will hold its first art re eption and exhibition of the season, on the evening

Quitman, is to be placed over his grave at Natchez.

Rix, of San Francisco, has finished "Sunsot on Alameda Flats" and "Mount Hood from the Upper Columbia River."

Hill, also of San Francisco, has been painting "The Royal Arches and Domes of the Yosemite" and "The Bridal Veil Falls."

The Art Interchange for the 29th ult. has, among other illustrations, a little reproduction of a good pen and ink by David Johnson of one of his pietures and a couple of clever outlines by Kelly of Mile, Beaudot as a school girl in "Le Petit Faust" and of the amusing cab scene in the same opera. Quitman, is to be placed over his grave at Natchez.

AN EVIL SYSTEM.

John Kelly was arraigned for being intoxicated yesterday before Justice Kilbreth, in the Harlom Police Court. At the mere mention of the name all the local politicians in the court room crowded to the bar.

"Why, how is this, Mr. Kelly?" inquired His

"Well, Judge, you know it's election times now and everything's a little upside down," answered the

and everything's a little upside down," answered the prisoner, in a voice free from the faintest sign of levity.

"Yes, decidedly upside down in your case; but is it necessary to get drunk whenever an election takes place?"

"It seems to be a natural consequence, Judge. You see it's, 'Have a drink, Pat, 'and 'Step up, Jack,' and 'Wet your whistle, Tim,' and when you accept a drink of course you must reciprocate, and so it's

[CONTINUED ON NINTH PAGE.]